

# The Inquirer.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, July 10.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. E. HOLDEN.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. FRANK L. PHALEN.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. H. S. PERRIS, M.A.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 3.15, Flower Service; 7, Rev. R. K. DAVIS.  
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. A. PEARSON.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS.  
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.  
 Highgate-hill Unitarian Christian Church, 11, Rev. E. W. LUMMIS; 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. PETTINGER; 7, Rev. J. F. PARMITER.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30.  
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, D.Litt., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. W. PIGGOTT.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. GEORGE CRITCHLEY, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. S. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALEY.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. C. STREET.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. JENKYN THOMAS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.  
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B. A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
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First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

PULPIT SUPPLY. — Rev. H. M. LIVENS, Bramshaw, New Forest.

## DEATH.

ROSCOE.—On July 5, at Woodcote, West Horsley, Leatherhead, Lucy, the beloved wife of the Right Hon. Sir Henry Enfield Roscoe, aged 70.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

## NOTES OF THE WEEK.

For many people the most significant feature in Mr. Lloyd George's Budget statement will be the extraordinary decrease in the consumption of whisky, amounting to 10,000,000 gallons, and the consequent falling off in convictions for drunkenness. In Edinburgh the reduction in admissions to the gaol from April to December as compared with 1908 was nearly 2,000 cases, and in the opinion of the authorities this is entirely due to the increased tax on whisky. In many districts in Ireland there has been a reduction in drinking ranging from 35 to 70 per cent. In England the number of convictions for drunkenness and offences connected with drunkenness declined by about 18,000 last year.

\* \* \*

It is almost impossible to exaggerate the importance of these figures in face of the national disgrace of our yearly drink bill. Men of all parties, who are anxious in the first place to secure improvements in the condition of the people, will view them with unqualified satisfaction. Their social significance cannot be stated better than in Mr. Lloyd George's own words :— "This is bound to react on other branches of the revenue. You are increasing the consuming and the purchasing power of the people. It is difficult to measure the benefits in improved health, in increased efficiency, in the comfort and the happiness of the homes of the people which have been effected by it. I honestly say if any Chancellor of the Exchequer, in the face of these facts, in response to any appeal from any interest, were to alter a tax which has had such very beneficent results he would be guilty of a crime against the State."

THE well-informed correspondent of the *Morning Post* points out that the present anti-clerical movement in Spain springs more from a feeling of dissatisfaction with the existing order of things than from any faith in a formulated policy of social progress. "Those who flock to anti-clerical meetings and manifestations," he says, "do so less from a conviction of some definite good to be obtained than from a vague discontent with existing conditions." The danger of the present situation he sees in the apparently irresistible tendency of Spanish politics to drift aside from real life and facts into a maze of abstract principles. Meanwhile a great demonstration, attended by 90,000 Republicans, Socialists, and Liberals, was held in Madrid last Sunday in support of the anti-clerical policy of the Government.

\* \* \*

THE Countess of Aberdeen has been indefatigable in her efforts to stamp out the terrible scourge of tuberculosis in Ireland. It is stated that of the 70,000 deaths which take place annually nearly 12,000 are due to this one preventible disease. As a result of the work of the Women's National Health Association there has been a decrease of 1,085 in the annual death-rate from phthisis in Ireland. The meaning of this is, as the Countess of Aberdeen pointed out in opening a Tuberculosis Exhibition in Edinburgh, that there are three deaths less every day than formerly.

\* \* \*

It is not often that reformers are able to tabulate the results of their labours in such a telling fashion. But the announcement was a most encouraging one for the work of the Conference of the National Association for the Prevention of Consumption, which has been held in Edinburgh this week. It was pointed out that the difficulty in the way of further progress was want of funds. Great Britain is stated to have a consumptive population of 300,000 to 350,000, with 60,000 new cases every year. The existing hospitals

and sanatoria only provide for 22,000 cases, leaving a deficit, which, it was pleaded, must be made good by the intervention of the State, if there is to be a final and effective solution of the problem. At the close of the Conference Professor Osler was able to make the welcome announcement that the National Association is contemplating a very wide expansion of its usefulness through the liberality of a friend, who wished to remain anonymous.

\* \* \*

ON the occasion of his enthronement in Lincoln Cathedral, last week, Dr. E. L. Hicks, the new Bishop, spoke very earnestly of the need of leavening the whole of society and all our social and political activities with the principles of the Gospel of Christ. "I cannot conceal from myself," he said "the danger that lies in our very delight in our beautiful heritage of antiquity. We have to live in the present, not in the past, and we are to work steadily for the benefit of the future. We have to make our Christianity you and I an active and transforming force in the world at large; not only exhibiting in our own persons and families a life which breathes something of the spirit of Christ, but also applying persistently the principles of the gospel to the varied relationship of life—christianising our business dealings, dignifying labour, moralising capital, purifying our amusements, ennobling our sport, and above all lifting our politics out of the rut of selfish interests until we recognise in them nothing but morality on a larger scale. That and nothing less is the task for us Christian people; this is the office of the Church—to be like leaven leavening the entire lump of humankind; to be like her Master the light of the world; to be (as He said of her) a city set on a hill, like this beautiful building drawing all hearts upwards, and radiating all about an influence of benediction and joy."

\* \* \*

As illustrating the need of applying the words we have just quoted to some of the

dark and disquieting features of modern life, we may refer to the American prize-fight at Reno, which has aroused a great deal of unhealthy excitement in our own country. The elaborate arrangements made to supply the disagreeable details to the press all over the world at the earliest possible moment are evidence of a large public with a debauched taste for these things. On the whole, English feeling appears to be one of healthy disgust, though the readers of a section of the sporting press and the baser kind of Sunday newspapers are probably on the other side. We are, however, sorry to see the *Morning Post* appearing with a leading article of veiled apology for the good old sport of prize-fighting in the interest of the manly virtues.

\* \* \*

It is true the *Morning Post* dislikes the professionalism, the heavy stakes, and the financial arrangements of the cinematograph companies, but it draws the line at calling the whole exhibition "brutalising and disgusting." "The class of writers," it says, "who are always endeavouring to frighten mankind into the belief that there is something intrinsically disgusting in the display of the primitive qualities of courage and physical endurance are merely degenerates in a more subtle disguise. A nation afflicted with physical nausea of all kinds of violence has reached a pitch where even, in modern times, a ruder race is bound to displace it in the struggle for existence." This appeal to the struggle for existence is a favourite bogey with physical force writers, but it has no terrors for us. Christianity justifies itself in so far as it makes it its first business to let the ape and tiger die and builds up a civilisation controlled by the finer powers of the soul.

\* \* \*

A CONFERENCE was held on Monday in the Kensington Town Hall, promoted by the Society of Emmanuel, the Prayer Circle Union, and kindred societies, to discuss the revival of "Gifts of Healing in the Church." There will be general agreement with a good deal that was said about the influence of the mind on the body, and the emphasis placed on the spiritual factor in the curing of disease may be accepted as a sign of a healthy reaction against physical fatalism. When, however, an attempt is made to claim a "Charismatic Ministry of Healing" as a special gift imparted by Christ to His Church, and it is urged that exorcism should be revived as a religious rite in the treatment of the insane, it seems as though the floodgates were being re-opened to very grotesque forms of superstition. Dr. Cobb asserted that the power of healing existed in the Church up to these rationalist days, and if it was not manifest now, it was the result of the loss of faith.

## THE MYSTERY OF LIFE AND THE MINISTRY OF RELIGION.\*

BY PROF. G. DAWES HICKS, Litt.D.

THE fleeting terms of an academic career glide speedily along, and not a few of you have already taken down your last lecture notes and bidden farewell to the class-room and its round of duties. The curtain soon will rise upon a very different scene, and you will not be facing it with a light and easy mind. Here it has been your good fortune to occupy for a while the position of spectators of man's long history, of the civilisations he has founded, of the literatures he has written, of the religions he has professed, of the ideals he has pursued, and of the hopes that have saved him from despair, and out of his very weakness have made him strong. Tomorrow you yourselves will be actors in the great human drama, and scarcely will you leave this place ere what it has done for you will be put to the test, and it will be seen whether the student and the thinker can play the part of the man. In more senses than one the change will mean and imply much. Here you have been largely occupied in calmly surveying ideas and beliefs and opinions by the drylight of reason and reflection—examining the grounds on which they rest, and the significance they rightly bear. There you will encounter them either as actual factors in the inner life of the soul, suffused with fervent feeling and emotion, or, on the other hand, perhaps, as the lost ideals of those who are now indifferent, it may be antagonistic to them. Here, again, you have been contemplating for the most part the select spirits of our race—its prophets and saints and teachers to whom the things of the spirit have been the profoundest and most certain of all realities—

"Souls temper'd with fire  
Fervent, heroic, and good,  
Helpers and friends of mankind,"

and in their companionship the immensity of human trusts and aspirations has offered nothing that need either stagger faith or awaken the fears of misgiving. There you will be plunged amongst the ordinary men and women of the world, forced by necessity to spend their time and strength in the ceaseless competition for the material means of existence, harassed by myriads of cares and anxieties, and in whom it is almost inevitable that the pursuit of gain should be ascendant over every other interest and passion by which human life is occupied. What can you do for them that they cannot do for themselves? How can you bring into their existence that which will redeem it from absorption in the sordid race for wealth or in the giddy whirl of mere sensuous pleasure and enjoyment?

There is an essay of Ruskin's which has always seemed to me one of his noblest productions, and it surprises me to find how very few, even of those who know and admire his writings, are familiar with it. The essay I refer to is called "The Mystery of Life and its Arts," and in it Ruskin tells of the features that perplex and puzzle

him as he ponders over his experience of the habitual thoughts and doings of the crowd of the mortals. What strikes him most is the intense apathy he finds standing in the way of every ideal aim. There is, he insists, no making ourselves feel enough astonishment at this apathy. That the particular occupations or pastimes of life should have no underlying motive is perhaps understandable; but that life itself should have no motive, that men should neither care to find out what it may lead to nor guard against its being frittered away and dissipated into vacuity—that appeared to Ruskin an enigma indeed. If any one were told positively that a large estate had lately been left to him on some specific conditions, and that there was a chance of losing it altogether if he did not find out on what terms he was to inherit it—would he not strain every nerve to ascertain the facts and to discover where the estate was and what it was like? Now most persons in Christian countries outwardly profess to believe—and a large number unquestionably think they believe—much more than this—not only that a quite unlimited inheritance is in prospect for them if they fit themselves to be its owners, but that the infinite contrary of such a possession is in store for them if they fail to satisfy the conditions prescribed for the entrance into the spiritual realms. And yet, exclaims Ruskin, there is not one in a thousand of these human souls that cares to reflect even for a moment where this estate is, or how beautiful it is, or what kind of life they are to lead in it, or what kind of life they must lead to obtain it. Can they answer a single bold question unflinchingly about the spiritual world? Are they sure there is a heaven? Sure there is a hell? Or if not sure do they so much as care to make sure? And, if not, how can anything they do be right, how can anything they think be wise? What honour can there be in the arts that amuse them, or what profit in the possessions that please? Is not this, asks Ruskin—this curious indifference and unconcern about the very meaning and purpose of conscious existence—a mystery, an almost baffling mystery, of life?

But more. Even though we be perhaps inclined to think it a beneficent ordinance for the generality of men that they do not dwell too anxiously or earnestly upon these problems of our life's purpose and destiny, since otherwise the business of the hour would not be done, still we might anticipate that those who set out to be their teachers and guides would address themselves in all seriousness to the supreme human problem, and allow themselves no peace until they had some definite message, some clear assurance to offer to their fellows. But as Ruskin passes in review many even of the greatest names in literature—Homer and Milton and Dante and Shakespeare—it seems to him that when they come to deal with themes about which there is need above all for absolute sincerity and clear unambiguous statement they resort to imagery and phantasm and undisguised fiction and artifice, and supply us with not a single fact that can be conceived as tenable by any living faith. "I tell you," declares Ruskin, "that as I strive more with this strange lethargy and trance in myself and awake to the meaning and

\* An address delivered to the students of the Presbyterian College, Carmarthen, on Wednesday, June 29, 1910.

power of life, it seems daily amazing to me that men such as these should dare to play with the most precious truths (or the most deadly untruths), by which the whole human race listening to them could be informed or deceived—all the world their audiences for ever, with pleased ear, and passionate heart—and yet, to this submissive infinitude of souls, and evermore succeeding multitude, hungry for the bread of life, they do but play upon sweetly modulated pipes; with pompous nomenclature adorn the councils of hell; touch a troubadour's guitar to the courses of the suns; and fill the opening of eternity before which prophets have veiled their faces, and which angels desire to look into, with idle puppets of their scholastic imagination." This trifling with great problems, this free, unfettered use of the imagination upon the most sacred of themes was to Ruskin a greater mystery of life than that already noticed.

I stay not now to inquire how far his drastic condemnation of the masters of literature is justified; it may quite well be that Ruskin's criticism is too severe, and that he has mistaken for levity what is in truth only the artist's device for enabling him to handle themes that otherwise he could not touch. Be that, however, as it may, there is undoubtedly in this fine call to honesty and sincerity of thought and speech a lesson that we, in our humbler sphere of influence and activity, would do well to take to heart. I do not believe for an instant that the ordinary men and women around us are really indifferent to the deep questions which, in Ruskin's opinion, ought to be to us human beings so paramount, nor to the religious truths which all down the ages have been the sustenance and nutriment of human souls. The strain and stress of the merely natural struggle for existence is no doubt vastly more formidable now than it was once, and great masses of our population seem "to be possessed," as Rudolf Eucken has recently expressed it, "by a passion that sweeps all before it, a reckless spirit of aggressiveness, a disposition to lower all culture to the level of their interests and comprehension, to replace quality by quantity, making of life a rougher, ruder thing, repressing individual freedom, and evincing a defiant self-assertion." Yes, all that may be true. But yet, underlying all the rush and tear of modern industrial existence there is the vague, half-articulate longing and yearning for clearer insight into, and stronger assurance of, the basal principles on which love and beauty and goodness—the great worths and values of existence—ultimately rest. Ordinary men and women may be tired of the conventionalism that often characterises religious observances, but they are not tired of religion. They know, as well as you can tell them, that a mere round of careless pleasure, even if they could secure it, will not avail to bring them true contentment, true happiness, and that somehow they have got to fathom for themselves the meaning of existence—its trials, its sorrows, its joys—if it is to be an existence on which they can look back with pride, and to yield them satisfaction in the end. Matthew Arnold has pictured in beautiful lines the buried life that he conceives to be concealed in the inmost soul of each one of us:—

"Often, in the world's most crowded streets,  
Often, in the din of strife,  
There rises an unspeakable desire  
After the knowledge of our buried life;  
A thirst to spend our fire and restless force  
In tracking out our true, original course;  
A longing to inquire  
Into the mystery of this heart which beats  
So wild, so deep, in us—to know  
Whence our lives come and where they go."

That deep craving, that instinctive desire which you will find everywhere encountering you, it will be your high mission to attempt to satisfy. You have got somehow to drag the "buried life" into the shining light of day, to make it the real life which the men and women to whom you will minister shall truly live. And you will fulfil that mission only by your own sincerity, only by your own intense conviction, only by having realised for yourselves what your own buried life implies.

The task, I know, is not an easy one; it is only as men equipped with the full armour of God that you ever hope to be equal to the demands it makes upon individual thought and sympathetic feeling for the interests, the troubles and the struggles of others. But, on the other hand, the opportunities that are given you are such as few men who are not of your calling can ever hope to have at their disposal. Week by week you are privileged to address large bodies of your fellows without let or hindrance upon subjects about which in personal intercourse it is difficult to utter exactly what one has on his heart to say. "In the congregation," as a well-known Oxford theologian puts it, "which to the man of art is but a vulgar multitude, what can the eye of insight see? Not faces or dresses, but souls; not manners, but men; not a multitude of impossibly imperfect units, but a crowd of potential persons, an epitome of mankind. Here is an old man with his ancient passions burnt out and become cold, asking pardon of a God to whom he can give nothing but dumb gratitude; and there is a woman, who was yesterday a wife and to-day is a widow, seeking comfort for a sorrow time cannot heal. Here sits a merchant who a year since thought himself rich beyond the dreams of avarice, and now knows that he is poor in friends and penniless, lifting a sore heart to Him who can alone read his troubles; and there beside him sits a successful man, who, born in poverty, now rolls in wealth and who needs the thought of the Eternal God to keep him humble and mindful of duty. And not far off is a youth who a year ago left home a simple boy, and has grown by temptation resisted into a purposeful man; a new-made mother who wishes to find a voice that shall express her inarticulate yet irrepressible gladness; a family of orphans who know not what they have lost; and a childless pair who once knew the sounds that make the parents' heart glad and can know them no more." "Who," he asks, "can see or tell all that a single congregation has to show?" What is it but "a splendid moment of crowded being, where all men are immortal, and all may attain the beatific vision, where souls who have lost paradise struggle to

regain it; and He who guards its gates at once woos and awes, invites and winnows, those who would enter." To be permitted thus to come into immediate contact with the souls of men, and to be to them the revealer of that which will make them sons of God and brothers of each other, is indeed to stand in a favoured position in the human community, and ought to inspire you to throw every power you possess into a vocation that offers so wide a sphere of noble work and splendid service.

Strive, then, to make men realise the greatness of human life, and the sacredness of the world in which that life is lived. I have referred to Ruskin, and I am reminded that the message I am bringing to you was also that which through a long life he was trying to deliver. Not so many months ago I was standing beneath the yews that border the little churchyard in Coniston and throw their shadow over his grave. Through the trees a soft wind was murmuring, and it seemed as though the birds that lived near were all tame and were singing round his tomb the songs he loved to hear. And as I pondered there came to me the thought of those memorable words of his, now engraved on the granite stone that faces Derwentwater from the lovely vantage ground of Friars Crag. "The spirit of God is around you in the air you breathe, and His glory in the light that you see, and in the fruitfulness of the earth and the joy of its creatures. He has written for you day by day His revelation, as He has granted for you day by day your daily bread." Go forth to your scenes of labour intent upon being to those to whom you will minister the interpreters of that revelation, and you will earn assuredly the gratitude of men and also I trust the blessing of Him whose goodness you have sought to render manifest.

## LIFE, RELIGION & AFFAIRS.

### ALPINE FLOWERS.

LET all lovers of Alpland who want to see visions and dream dreams, even when they look point-blank at a row of houses opposite, ask Mr. Flemwell to lift a corner of the veil for them. I am dreaming now as I turn over the pages of a book called prosaically "Alpine Flowers and Gardens,"\* and hoarding within it the "tumultuary splendours" and delicate sweetness that together make Switzerland. But now, a flower to me was just a flower. I open this book and it becomes part of a glimpse of glory under which the captor writes laconically: "The yellow gentian at the end of August, with the Col de Balme and Mont Blanc in the distance," or "The sulphur anemone and orchids at the Col de la Forclaz in June." Straightway my strip of sky with chimney-pots widens out into rapturous spaces and mystic solitudes, and the dust and hurly-burly fade into a rich and scented silence.

"Alpine Garden (La Linnea) at Bourg St. Pierre, in August." Yes, that brings back on the wings of a dream an August

\* Alpine Flowers and Gardens. Painted and described by G. Flemwell. A. & C. Black, 7s. 6d. net.

morning of last year, when there was a new heaven and earth, it seemed, and we were born again into them. By the side of that suggestive road up from the Rhone Valley over the Great St. Bernard Pass into Italy, we, coming lightly down from the Hospice, enter a little gate just before you get into Bourg St. Pierre, and climb the hill in winding footpaths. Have we strayed into Titania's bower, and are Peasblossom and her sisters peering round swaying stems or from under downward and gazing bells at our gross invasion? But no. Here are sundry tickets in cleft sticks, and the cryptic legends inscribed thereon are not Titania's characters. Presently, in fact, the genius of the place manifests himself substantially as we are bending over an azure mist of flower-faces in a shady corner. He contemplates space at a point a little above us, and is the gardener of this Eden. Perhaps he too dreams of some inviolate Paradise, where original sin has never developed in the direction of appropriating roots. At any rate he ranks us among the fallen, and trusts us no farther than he can see us.

The tickets in the cleft sticks tell us one thing at least: that all this fairy forest of nodding blooms is Alpine. Not only Swiss Alpine. From the Himalayas, from China and Japan, from the Pyrenees, the Balkans, the Carpathians, from Africa, and the Cordilleras and New Zealand, from the Apennines next door, to the far Arctic and Antarctic, comes a long procession of flowers to attain apotheosis in this hillside garden. Here, over 5,000 feet above the sea, we see "a great and varied concourse of ascetics," as Mr. Flemwell says, "which have become supremely lovely under the severest conditions—plants which have renounced the pomps and vanities, the superabundance and grossness of the world, and so have attained to a refinement and brilliance of beauty which even tropical vegetation, at the other end of the scale, must envy."

To speak of an Alpine garden out of an abyss of botanic ignorance may seem impertinent indeed. But Mr. Flemwell is on our side. "What is often spoken of as botany tends too much," he says, "to drive out nature with a fork, and our conversation with distinguished botanists is too often a talk with what Emerson would call 'accomplished persons who appear to be strangers in Nature.' We claim it, then, as a virtue that we are not accomplished persons; and we thread the fairy mazes with "colour-starved" eyes unabashed by the intrusive tickets. The colour which is almost conflagration burns more intensely as we wind round to the cross-crowned plateau at the top: flashing whites, glowing saffrons, regal reds, virginal pinks, elusive mauves and blues, and on the summit a blaze of scarlet. We exclaim irresponsibly with Browning:—

"Dance, yellows and whites and reds,  
Lead your gay orgy, leaves, stalks, heads,  
On the mound wind spares and sunshine  
mellows,  
Dance you, reds and whites and  
yellows!"

and we ignore the labels with unscientific gaiety.

At the top the garden melts into the un-

cut meadows, where the wild things, fending for themselves to the chorus of grasshoppers, peer at the imprisoned ascetics through the fence. And now certain cravings, not to be lulled with nectar and ambrosia, impel us down the slopes of these *champs élysées* into the little settlement of wooden houses below clustering about a church; familiar picture to lovers of Swiss valleys. The houses are a delicious velvet brown from sun and weather, and the church is very old, and St. Peter with his keys, over the porch, is incredibly ugly but dignified by the generations he has blessed in life and death, and there is a Roman milestone economically enclosed in the churchyard wall. All fascinating, but the ignominious question repeats itself, where to go for a meal? Here is the Hôtel du Déjeuner de Napoléon Premier (precisely that). Shall we go and sit in turn in the very chair where, taciturn and hunched up, he once lolled and ate eggs? No, he strikes a discordant note on this golden day. We will have none of Napoleon, and descend rather on a modest hostelry opposite the little house where the Customs officer and his family appear to lead an idyllic life in the intervals of examining goods coming laboriously over from Italy. Here we find the usual cheerful hospitality, good fare, pleasant landlady, and beaming waiting maid that you learn to count upon in Switzerland. Here also we find Mr. Flemwell.

We sit down to the mid-day meal in company with two German tourists, who are discussing their dinner in the peculiar manner pertaining to the genius of their nation when on its travels. Two Englishmen are engaged in a botanical conversation, and one of them, a tall, fair man, sunburnt a deep brick-red, glances at us for a moment with an air of expecting little and generally reserving his opinion. Scraps of plant-lore penetrate to us in the intervals of German activity. The atmosphere is not very enticing. We decide to stay a few hours only. But our passing visit lengthens itself into days, for presently, through the good offices of Mr. H. S. Thompson, himself a distinguished botanist (no reproach is meant by that), Mr. Flemwell and his work stand revealed.

Somewhat unwillingly he opens a certain portfolio, and lets us into his own particular world of beauty. Here are flowers, flowers, flowers, such as we saw in the garden, but followed to their own shy haunts, seized in their own homes, painted under the full blaze of the sunshine, and so embodying that luminosity which comes not only from "light in the sky, but light from it"—and incidentally explaining the artist's complexion. They are made immortal in their own places with a kind of joyous realism reminding one of the Quattrocentists. Mr. Flemwell sets down what he sees as he sees it. He is hungry for colour. He paints in the quivering grasses, the flower-masses glowingly, as Botticelli limns the blossoms starting up under the feet of Spring. This, indeed, is not all, and to speak of his realism may be misleading. Mr. Flemwell's realism is not a photographic imitation of Nature, an unimaginative copying. It is a loving interpretation. He has that feeling for the beauty of

plants which we are aware of in Leonardo's tufts of grass in Verrochio's "Baptism," or those sudden flower-sketches of his on priceless scraps of paper in the Accademia in Venice. Mr. Flemwell paints as a poet and an idealist. His flowers for all their exquisiteness hint at something more than themselves. Soon the eye is carried beyond the flowers to mystic depths and spaces where eternal snows melt into infinity. Here is no merely local or unmeaning prettiness. "Not to everyone," he quotes from Galsworthy, "is it given to take a wide view of things . . . or from high mountain-side to see crowned chaos smoking with mist or gold-bright in the sun." But it is given to Mr. Flemwell, and through him to me also, as I turn over the leaves of his book, and forget the houses opposite in that "blue liberality of heaven," where lie summer's Alpine splendours undisturbed.

F. R.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### CONGO REFORM.

SIR,—In his letter of June 27, Mr. Wicksteed only comments on a part of what I have said; but I cannot accept even his limited comments without a protest.

Is it fair to write as if I had presented the imprisonment of one agent in the Busira concession as a counterpoise to Dr. Dörpinghaus' frightful statements with regard to that district? I added, "Other sentences are imminent," and these words are omitted by Mr. Wicksteed. Besides, I simply mentioned these prosecutions with others in the Kasai concession to prove that the law was being applied with more severity.

I do not think the English lady traveller is young and inexperienced. I called this morning at Mr. Vandervelde's house to ask whether I might mention her name, which is known to all your readers, and give literal extracts from her striking letter; but, unfortunately, Mr. Vandervelde is away for a fortnight.

The Rev. John H. Harris, to whose authority Mr. Wicksteed appeals, seems rather to support my contention. He does not withdraw his letter to *The Times*, and that was clear enough. He says: "The situation is mixed; there are certainly improvements in some parts, but the fact remains that forced labour for revenue and private profit widely prevails." The expression "widely prevails" is vague, while I endeavoured to give more precise information about the extent of the territories where forced labour has ceased to exist officially and practically. However, according to Mr. Harris, some real advance has been made.

The starting-point of this discussion was the words of the Essex Hall resolution: "Little or nothing has hitherto been done to redress the awful conditions of life subsisting on the Congo." I must leave your readers to judge whether I have

proved or not that the words "little or nothing" were an imprudent exaggeration.—Yours, &c.

JAMES HOCART.

Brussels, July 4, 1910.

### THE KING'S ACCESSION OATH.

SIR,—I regret very much that the leaders of our body have seen fit to promote a resolution advocating a change in the King's Oath on his accession. The chivalrous motive is wholly praiseworthy, but also shows an appalling ignorance of what the Roman Church really is. The signatories of the resolution should have considered that they were assisting to open an extra door to Romanist prestige. Those who have most strongly condemned Roman practice and morals, have been the men who (from nationality and upbringing) know best. Gambetta's fine intellect gave forth the ultimatum: "Clericalism is the enemy." Victor Hugo said: "The Church has made a desolated hearth of Italy, and will make a sepulchre of France." Why appeared the name of "Octopus" for that greedy, grasping political organisation which insolently pretends to be the sole representative of Christ? Mine, Mr. Editor, is no vain prejudice. I write after twenty-five years in France, and a wide acquaintance with Catholics.

It is urged that the present form of the Oath may hurt the feelings of Catholics, but what about the bodies of the martyrs of the Reformed religion, trampled to death in the Dragonnades, witnessing to the faith amid the flames, during their fiery passing? They died in order to obtain the toleration that the Reformed religion now enjoys: dare we tear down their Temple, built not with hands, but in the heart? The Church of Rome takes different poses in different countries, and is Protean in her changes, but she *never really alters*. She cannot alter. I know what she is at home in Catholic countries; the way in which she harasses Protestants; the difficulty Protestant ministers of the Reformed Church of France have in finding the Protestant sick in the hospitals—because, for one reason, many are afraid of declaring themselves Protestants, more especially if the hospital is one in which the Sisters still linger. You yourselves have lately had the instructive spectacle of the Pope's objecting to religious freedom in Spain, and first insulting German Protestants in an Encyclical, and afterwards "climbing down." Protestants will rue it if they play Little Red Riding-Hood to the Roman wolf. Why is the relatively small body of French Protestants so successful in life, and so esteemed in politics and administration? Because they are honest. Why can one distinguish at a glance if a Swiss hamlet is Protestant or not? Because rags and squalor will be present if it is *not* Protestant.

I know a Protestant who was lately appointed as manager of a large French industrial concern. He told the directors frankly that he *was* a Protestant. They replied with naïveté that they regretted his being a Protestant, but that they would take one, nevertheless, *because the manager must be honest*. Please read

between the lines of this. The immense success in life of the Protestants is marked, and I believe the reason to be that Protestantism—unlike Catholicism—is not divorced from morality.

England cannot be both Protestant and Catholic, let her beware of the emissaries of the "League for the Redemption of England." Let us put aside this nonsense about "feelings of His Majesty's Catholic subjects." If they cannot live under Protestant rule, let them go elsewhere.—Yours, &c.,

MONICA HODGSON PRATT,

A Unitarian descendant of fifteen Huguenots who gloriously witnessed in the flames for liberty of conscience and the Reformed Church of France.

Carn Eve, Sennen, June 29.

[Mrs. Hodgson Pratt's letter presents a side of the case with which we are not in agreement. The official acts of the Roman Catholic Church in other countries do not appear to us to justify language, which is regarded by many people as merely abusive. Our personal feelings are one thing, the official words which we place in the mouth of the King another. There is no more security for the Protestant succession in the violence of the old form of oath than in the dignified restraint of the proposed alteration. A sincere man will be equally bound by either form, and an insincere man by neither. We cannot legislate against insincerity.—EDITOR.]

### STARVATION IN ARMENIA.

SIR,—There are, as you know, famine conditions prevailing in many parts of Armenia at this moment amongst the widows and children of the men murdered, in the awful massacres of Adana, Tarsus, Antioch, &c., of April, 1909. We happy, prosperous people don't know what starvation means, it is true, but surely with a little effort we can realise, if we will think a moment, the sufferings of our fellow-creatures forced to subsist upon improper substitutes for food, such as roots, bran, grass, &c., and realising what hunger means, can we continue to enjoy our abundant daily meals without sparing something to this great need?

In Asia Minor, as in Armenia, the missionaries who are ministering so bravely to the needs of maimed and broken-hearted Armenians are Americans from the Board of Foreign Missions in Boston, and are intelligent, noble-spirited, and devoted men. Money subscribed for the cause will be used carefully and wisely by them, and will, as far as possible, be employed in promoting industrial relief works for definite wages, so that the people may help themselves, thereby effecting a double good. After the harvest is gathered in the need will not, we hope, be so terribly urgent, especially if there be happily an abundant harvest this summer.—Yours, &c.,

MADELEINE COLE.

July 1.

Donations will be gratefully received, acknowledged and forwarded by Mrs. Madeleine Cole, Women's Armenian Relief Fund, hon. treasurer, "Danehurst," Putney, S.W.

### CHURCH BELLS.

SIR,—I should be obliged for information as to which of the Unitarian and Free Christian Churches are provided with peals of bells. An esteemed correspondent who is interested in the matter has written, and I should be glad to be able to send him a complete list. So far as I know, however, only at Gorton and Todmorden are these peals to be met with. At the latter place the bells are provided with carrillons, and the hand bell ringers of Todmorden school were once famous through the district. Perhaps they are so still. I shall welcome particulars relating to any of these matters.

Yours, &c.,

THOS. P. SPEDDING.

Essex Hall, Essex-street, Strand, London, W.C.

### APPEAL FROM LYDGATE.

SIR,—Will you kindly allow me space to call attention to the appeal which appears in your advertisement columns.

At present the Lydgate school meets in a room in the Parsonage building, measuring 32 ft. by 17 ft., and is over-crowded.

For some years we have been working and saving to secure a new building; but the congregation, consisting entirely of mill-workers, has to depend literally upon pence spared from weekly wages.

We are now at a critical stage in our work. The Yorkshire Union has intimated that it will withdraw its promised grant of £250 unless we build at once. If we build under present financial conditions we shall incur a debt of about £400, which would severely cripple us, seeing that it is a struggle to meet current expenses. We do not want to lose the £250 grant, and we do not want to get into debt. We, therefore, appeal to the generosity of friends at a distance who will sympathise with us in our work and present crisis. Help just now would be kindly and timely, and will be gratefully received.

Yours, &c.,

LUCKING TAVENER.

Lydgate Parsonage, New Mill, nr. Huddersfield, July 4, 1910.

### BOOKS AND REVIEWS.

#### RECENT FICTION.

THE CALLING OF DAN MATTHEWS. By Harold Bell Wright. Hodder & Stoughton. Pp. 1—324. 6s.

"BEING what he was by birth and training," says the author of this fresh and wholesome story in describing his hero, "he could not do other than choose the harder way." This "choosing" is the making of Dan Matthews. Big, healthy, sincere, and buoyantly idealistic, a "backwoods boy" who "had been taught to find in their natural environment those things that alone have the power to truly refine and glorify life," he enters the ministry in order that he may gratify his longing to serve the race. He receives a call to Corinth—one of those prim little "way-back" American towns where the

Church supplies, not only spiritual nurture, but all the entertainment which the community is supposed to require. His independence and simplicity at once set the gossips talking, and it is not long before he begins to show dangerous signs of obeying the teaching of the Master in a literal manner which the worthy Elders cannot but regard with apprehension. Very soon he is involved in a warm friendship with a nurse from Chicago, whose fine character does not make up, in the eyes of the Corinthians, for the fact that she attends no place of worship. He also takes a great interest in a plucky cripple boy and his widowed mother, who are Roman Catholics, and in a poor girl who has been ostracised and driven to attempt to commit suicide by the good people of the town because she is the daughter of a criminal. He is remonstrated with by a certain Judge Strong, among others—a man whose business ways are quite out of keeping with the faith he professes; and after a fruitless attempt to square his convictions and conduct with the narrow code of those who pay his salary, Dan frees himself for ever from denominational trammels and takes to mining. This closes his ministry, as the people of Corinth understand it, but not as *he* understands it; for he has come to see that men may serve each other as nobly in the shop or factory, on the railroad or the farm, as in the pulpit.

OUT OF THE NIGHT. By Mrs. Baillie Reynolds. Hodder & Stoughton. Pp. 1—344. 6s.

MRS. BAILLIE REYNOLDS deserves the popularity which she has won, for she not only knows how to tell a good story, but also how to give a certain variety to her characters even when they are marshalled amid the somewhat conventional environment of a "county set." She has warm sympathies, abundant common sense, and a healthy love of candour which gives vigour and freshness to her style, and in touching on certain aspects of the marriage question she does so with an entire absence of morbidity or adventurous speculation. "Out of the Night" is the story of a Colonial heiress who comes over to England alone to seek out her dead father's relations, and by a stroke of ill-fortune she makes her first appearance at a lonely house in the country late at night, soaked with rain, and almost speechless with fatigue. She is immediately aware by the reception which she receives at the hands of the inmates that she has arrived at a singularly inopportune moment, although, as it turns out, her coming is the turning-point in one life, at least. Vernon Wilmot, as a matter of fact, is destined unconsciously to play the part of deliverer to the better nature of Jem Bardsley, a connection of her father's by marriage, who is drifting through sheer *ennui* into depths of folly from which the young girl shrinks with all the disgust of a young and unspoilt nature. At first she fiercely resents being drawn against her will into the meshes of intrigue woven by other people, but gradually she learns that we are all more or less involved in the general wrongdoing of mankind, and that as members of the same human family we must share each other's burdens and bear each other's

punishments. Mrs. Baillie Reynolds sees life sanely, and if her conclusions betray a tendency to dogmatise in regard to matters about which there must inevitably be a great variety of opinions, she does at least make her readers sympathise with the men and women in her story who come face to face with the stark realities of life where one would least expect to run against them.

A MAID OF THE SILVER SEA. By John Oxenham. London: Hodder & Stoughton. 6s.

THIS novel may be considered from two points of view—first, as a tale, pure and simple; secondly, as a tale of Sark, the most unique and beautiful of the Channel Isles. As a tale, simply, the novel is full of incident, adventure, and movement, dealing as it does with a crisis in the history of the island and with elemental passions of human nature. It also pictures in a few plain lines several characters who live and stand out and interest one not a little. But, as a tale of Sark, it is not bathed in the magic atmosphere of the island, though the writer has glimpses of the meaning and heart of the place, especially when he describes the magic and splendour of its seas in calm and in storm. He is, besides, learning to feel that tragedy, grimness, wild lonely strength, is the chief characteristic of Sark and of its independent, proud, and faithful people. This book is distinctly the best tale of Sark that Mr. Oxenham has done. But, naturally, he cannot *feel* the place as a Channel Islander does, though he knows it so well topographically. In the matter of the speech of the islanders he is adrift; the *patois*, to keep it near its original meaning, should be translated into Channel Island *peasant* English, which is generally almost a literal translation of the old Norman French of the island speech. It is a pity to turn Sark *patois*, slow and musical (not high-pitched, as the writer says), into something like English slang. But to English readers "The Maid of the Silver Sea" will appeal instantly, and all will enjoy its healthy, pure tone and moving romance.

THE SETTLER: A TALE OF SASKATCHEWAN. By Ralph Connor. Hodder & Stoughton. 6s.

ONCE more the author of "The Sky Pilot" has given us a vigorous and graphic story of life in Western Canada, full of stirring scenes, enlivened with rare humour, and brimming over with a sympathy for humanity which never becomes merely sentimental. All the characters are clearly defined, and the issues which bear upon their development are never confused, neither are we treated to those subtle disquisitions on motives and morals which interest men in the old country, but which have little to do with ranching on the limitless prairies. Ralph Connor gives us some painfully realistic pictures of life in the Galician quarter of the City of the Plains after the railways had brought her prosperity; but, although he deals with crude human passions, and the more terrible desire for vengeance on the oppressor which is never forgotten by a Nihilist even after years of exile, it is abundantly evident that

he believes in the soul of good in things evil, despite the sordid scenes which he describes so vividly. The scheming villain Rosenblatt, whose plans are always frustrated in approved melodramatic fashion, awakens little pity in our hearts, it is true; but Jack French, the lonely settler, whose fine nature has been warped by disappointment and further demoralised by drink, is distinctly lovable. Kalmar, the Russian boy committed to his care by Margaret French, who works bravely among the poor in the foreign quarter of Winnipeg, adores him from the first, and the way in which the coming of the lad stirs the old vigorous manhood in his rather battered hero is admirably described.

OLD HARBOR. By William John Hopkins. London: Constable & Co. 6s.

THIS series of sketches of New England people, strung together on a thin thread of plot, calls, in a shadowy way, the fine work of Mary Wilkins and Margaret Deland. The numerous characters strike us for the most part as consistent and lifelike. The old spinsters and their ancient house and grounds are wonderfully vivid and well done; so is the typical doctor, with his old white horse and "sagging" buggy. The gossiping chemist, the poorer members of Old Harbor, and other minor characters, are all of them carefully drawn, and they are set in the picturesque environment of the delightful "Old Harbor" itself, with its old houses, shady lawns, and noble elms. The weak point of the story is the main plot, which is thin and ends tamely. It is chiefly concerned with a backboneless brother of one of the strong-minded, tender-hearted spinsters; and it fails to interest the reader. But the book is worth reading for its studies of character and its pleasant flavour of plain humanity, strong, simple and eminently original.

#### PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Faculty of Reading: George Radford, M.A. 1s. net. Our Inheritance: C. Linklater Thomson, F.R.Hist.S. 6d. net.

MESSRS. SHERRATT & HUGHES:—Report of a Debate on Theism and the Problem of the Universe.

#### MISCELLANEOUS.

Nineteenth Century, July; Hibbert Journal, July; Mind, July; Theologisch Tydschrift, July.

## FOR THE CHILDREN.

### WHAT THE STONE SAID!

A RED INDIAN boy had lost both mother and father. A Red Indian woman had lost her husband and all her children. She took pity on the boy, and gave him a home in her wigwam, and thus she found a son, and he a mother.

A year passed, and each was happy. He roamed the forest in search of game, and, being clever with bow and arrow, he slew many beasts and birds, and the widow's table was well supplied, and she could often ask friends to a feast.

One sunset he came home far past his usual hour, and his load of game was scant.

"Why home so late?" she asked, in surprise.

"Birds and beasts are scarce," he said, "and I had to go far in my quest."

Next day the young hunter returned after dusk; and, again, his store was small. And the next day, and the next day, the like thing happened; and so on for a week.

The widow begged another Copperskin boy to watch and find the real reason; but the two lads came back together, when forest and prairie and stream lay in the shadow of night, and they were as silent as the stars.

So, also, a third boy.

So, also, a fourth.

At this the widow marvelled greatly, and, after pondering in her heart, she resolved to ask the aid of the Iroquois chief.

What, then, had befallen the boy and his comrades? What strange spell had put the seal upon their lips, so that they came out of the depths of the forest unwilling to say a word of what they had seen and heard?

The widow's lad had shot birds one morning, and he had come to an open spot in the woods where was grass, and in the midst of the grass a big flat rock, and he put the birds on the stone, and then sat down to rest, and the rays of the noonday sun were warm.

A voice issued from the stone:

"Would you like me to tell a tale?"

Startled, he made no reply.

"Would you like me to tell a tale?"

"Yes," he said.

He bent his head, and, in soft tones, the stone told its tale; and beautiful was the story; and the sun sank lower, and still the boy listened as if to a magic history; and at last the voice said:

"No more to-day; and for my pains you must give me your birds."

The boy left the birds on the big flat rock in the depths of the forest, and made haste to catch more, and that was how he returned late. As you know, a second boy followed. He also heard the wonderful tale, and he promised to keep the secret. So also did the third boy, and the fourth; for the words of the rock were as enchanting music to their young ears.

Well, the Iroquois chief did not go himself; he sent a man, his friend. To him and to the boys the stone spoke:—

"I will tell no stories to-day. But bid your chief and all his folk attend here to-morrow, and they shall hear a great message."

Next day a crowd of Redskins had gathered at noon about the rock. Deep was the silence, except for the passing now and then of a light-footed deer, or the flap of a bird's wing among the tall pines, or the gay leap of a squirrel from bough to bough; and all eyes were turned to the big flat stone; and the golden sun shone upon the people and the trees.

The stone said:

"I will speak to you of the past. I will speak of the folk that dwelt on the earth ere you were born."

Low and clear was the voice, and still were they that heard the tale, hour after hour, all through the long day, till the red sun had sunk low, and the stars led the march of Dusk and Night.

Next day the folk came, and the stone took up the tale; and so on, day after day, week after week, for the story of the Past is a long, long message, and not yet have the eyes of the most learned men read all the pages.

Last of all, the stone in the forest said to the Indians:

"Such is the tale I had to recount; and none of you can keep in mind the whole of it; but some will remember one part, and some another; and so let each repeat what his memory can carry, and let the rest hearken, and thus you will learn from each other, and to the man that tells the story well, let tobacco be given, or venison, or a bird caught in the forest. I have done."

\* \* \* \* \*

In this quaint tale of the Red Men there is the idea of a Vast Story which is unrolled before us by the Past Times of the world, but which no one man can ever recite. The Red Men of America could know but little. Europe and America and Asia know very much to-day, but always some new fact is coming to the light, and the tale of the Bygone Ages is charming for old and young.

The Poet has a tale to tell—of the Greeks at Troy, and Ulysses wrecked at sea, and the kind God who was chained to the rock of Caucasus; of the deeds of the Romans; of the scenes of Hell and Purgatory, and Heaven, even the Ten Heavens; of Caesar, and Macbeth, and Hamlet, and the Tempest, and of Paradise Lost, and of much else about things above and below. Not, indeed, that the poet's words are to be believed just as they are said, but there is yet a noble truth in his song.

The Painter and the Sculptor have a tale to tell, and in the works of the men whom we call the Old Masters and the Antique Artists we have fine messages from the centuries—statues of the gods, paintings and vases that relate the legends of the chase, and battle, and travel, and adventure, and love, and the wondrous heart of man.

The Man of Science has a tale to tell, and he spells it out of rocks, and fossils, and gems, and veins of metal, and quarries, and mines, and rivers, and seas, and shores, and hills, and valleys, and woods, and flowers, and the bones and feathers and fur of beast and bird, and the tiny frames of insects, and the scales and fins of fishes, and the glistening stars. We call his tale geology, and natural history, and biology, and such names, and every year he adds other chapters to his old-world story.

The Historian has his tale to tell, and he first cons it himself in ancient buildings, and temples, and monuments, and coins, and tombs, and mummy cases, and caves, and writings on rock and brass, and scrolls of papyrus, or parchment; and his story is of hunters, shepherds, chiefs, kings, priests, armies, villages, cities, slaves, traders, serfs, artisans, travellers, inventors, machines, parliaments, revolutions; and he that hath ears to hear, let him hear, for the history of Man is a tale that is full of pain, and full of glory.

The story is a great Bible, and each of us, sons and daughters of the Human Race, can write a blessed word or two on one of the leaves. Each of us can play

the part of a man, and our life will be a new line in the splendid roll.

Slowly the Bible of the race is writ,

And not on paper leaves, nor leaves of stone:

Each age, each kindred, adds a verse to it,  
Texts of despair or hope, of joy or moan.

NOTE.—The Iroquois legend is adapted from the version given in the preface of Jeremiah Curtin's *Hero Tales of Ireland*.

F. J. GOULD.

## MEMORIAL NOTICES.

### MRS. SARAH FIELDEN.

WE have to announce with deep regret the death of Mrs. Sarah Fielden, widow of Mr. Samuel Fielden, of Todmorden, which took place on Monday at her house, Centre Vale, Todmorden. Mrs. Fielden had been identified all her life with the cause of education. In the improvement of educational methods she was a pioneer of marked originality and great tenacity of purpose. We are indebted to the *Manchester Guardian* for the following admirable account of her work:—

Mrs. Fielden had attained a ripe old age, for she was born in Liverpool so long ago as 1819. Her grandfather, the Rev. John Yates, founded the first undenominational elementary schools in that city, and early in life Miss Yates began to take part there in social and educational work. In 1859 she married the late Mr. Samuel Fielden, and renewed her activity in public life around their home at Todmorden. Soon after her marriage she started a school in Todmorden at her own expense, in which she was free to carry out the ideas and improvements which were the outcome of her experience in elementary teaching. For a time the work was carried on in somewhat cramped and unsuitable premises, but Mr. Fielden afterwards erected and furnished for her, in his own grounds, a building which may be fairly described as a model one for the purpose. There for more than a quarter of a century she worked assiduously and successfully in training boys, girls, and infants, and in promulgating far and wide the methods by which she achieved her results. The school was constantly visited by teachers from all parts of the North of England, and from greater distances, who were uniformly impressed by its excellence in discipline and teaching—an opinion more than confirmed by the reports of the inspectors who from time to time tested her work. Unfortunately, when advancing years and infirmities compelled her to retire from the personal superintendence, the school was given up, and the model building presented to the town for use as a school of art. Bitter as this experience undoubtedly was, it in no way diminished her interest in her life's work. A marked proof of this was given by her liberal endowment some thirteen years ago of the chair of education at Owens College, in the success of which she took the deepest interest. In 1908 she established the demonstration school in Victoria Park, which "supplies the needs of a university department of education as concerned, first, with students preparing for their career as teachers; secondly

with lecturers and demonstrators engaged, as in other university departments, both in supervising students and in undertaking research into education problems." Almost up to the last she maintained an active correspondence on educational topics, and continued to spread enlightened views on method and discipline.

For many years Mrs. Fielden was an active member of the Todmorden School Board, and her experience and ability were of the greatest value. At almost the same period she prepared (and delivered in various districts) a lecture on "Methods of Teaching," illustrated by the aid of selected children from her own school. The lecture met with great favour, and was afterwards printed and widely circulated. When the School Board was dissolved and the new Education Committee formed, Mrs. Fielden was unanimously elected a member—a well-deserved tribute to her life-long services in the cause of education.

Method was the keynote of her theory of education. All her life she never tired of urging its supreme importance; and "training for teachers" was a household word with her, when it was scarcely heard and very imperfectly appreciated in the educational world. She had felt (as all who have heard the clatter and din of an ordinary elementary school must have done) how much energy was dissipated in the mere struggle with noise, and taking a hint from some Roman Catholic schools with which she was acquainted, she devised and gradually perfected a system by which the use of the voice was reduced to a minimum. Warnings and orders were given by a "signal" instead of by word of mouth. The "signal" was made of olive wood, and was in two pieces, which by means of a strong joint of elastic could be made to "click" against each other. The number and mode of "clicks" had definite meanings, recorded in a printed code. The "signal" had two recommendations, one that it implied comparative quiet, the other that it served to quicken and rivet the attention of the children, who had to be constantly on the look out for its instructions. Entering and leaving the room and drill generally were regulated entirely by the "signal." Only those who have seen it at work can realise the saving of effort and temper thus effected. Of course, there was a code which had to be carefully studied and properly used, and this, in spite of its obvious advantages, seems to have prevented the general adoption of the "signal" for which Mrs. Fielden hoped. In another respect Mrs. Fielden had very original ideas, and that was in regard to the teaching of reading, an art to which she attached much more importance than is usually assigned to it. She laid down a careful set of rules, such as the youngest children could follow, and did follow, so that visitors to her school had the singular experience of hearing little children read or recite a suitable piece with inflections of voice and feature that would have done credit to any grown-up person. It must be admitted that in the case of the very young the reading was not so intelligent as it appeared, the inflections being more or less mechanical, but the ear and memory received valuable training, and

what was mechanical at first rapidly tended to become intelligent.

Mrs. Fielden made her mark as a teacher in other subjects, such as arithmetic, and her intense belief in her cause, her original conceptions, her untiring efforts, fully entitle her to an honourable place among educationists. Though the "signal," which she perfected with so much care and used so skilfully, did not win the universal recognition she once hoped for, many schools and many teachers have profited by the knowledge of its merits and of the principles on which it was based. Many teachers are doing admirable work who owe the formation of their character and the foundations of their knowledge to Mrs. Fielden's labour of love in her model school.

#### LADY ROSCOE.

WE have heard with deep regret of the death of Lady Roscoe, wife of Sir H. E. Roscoe, which took place on Tuesday at her home, Woodcote Lodge, West Horsley, Surrey. She was the youngest daughter of Mr. Edmund Potter, of Dinting Lodge, Manchester, and was married to Sir Henry Roscoe in 1863. Her brother, Edmund Potter, was closely associated with Manchester life. After his death, through the instrumentality of his friend and executor, Mr. R. D. Darbishire, the grounds of his house were transformed into the Whitworth Park. Lady Roscoe herself never took any part in public affairs, but, as a writer in the *Manchester Guardian* says, she was the unfailing support and companion of her husband in every phase of his career. To the comparatively small circle of her intimates she was known as the truest of friends, and one of the kindest and wittiest of women. Of her two daughters one is married to Mr. C. E. Mallet, M.P., the Financial Secretary to the War Office. For Sir Henry Roscoe and his daughters the deepest sympathy will be felt by their numerous friends.

### MEETINGS AND SOCIETIES.

#### PRESBYTERIAN COLLEGE, CARMARTHEN.

##### ANNUAL EXAMINATION.

THE examinations at the Presbyterian College, Carmarthen, were held last week.

The examiners were: Dr. Talfourd Ely, M.A., D.Litt., of Claygate (Latin and Greek); Rev. J. H. Weatherall M.A., Bolton (Hebrew, Greek Testament, Textual Criticism and Biblical Introduction); Mr. Harold Bailly, of Brigg (Elocution); Professor Daves Hicks, M.A., Ph.D., D.Litt., of Cambridge (History of Doctrine, Apologetics, Philosophy); Rev. H. Rawlings, M.A., of London (Ecclesiastical History and English Literature); Rev. J. C. Ballantyne, of London (Comparative Religion and Homiletics); the last four gentlemen, attended by Mr. G. H. Clennell (secretary), formed the deputation from the Presbyterian Board, which is the governing body of the College. During the past session the students numbered 31, five of whom are graduates.

The Rev. Dr. Hicks presided at the prize distribution, which was attended by a large number of ministers and laymen, including the Revs. John Davies, Allt-y-placa; T. Arthur Thomas, Llandysul; Lewis Williams, Rhydygwin; Simon Jones, B.A., Swansea; Park Davies, B.A., B.D., Pontypridd; and Messrs.

Lewis N. Williams, J.P., Aberdare, and Gower Thomas, J.P., Merthyr Tydfil.

The Chairman said: Gentlemen, for the eleventh time I have the privilege to speak from this chair, and to participate in a function which has become well-nigh a portion of my life, bound up as it is with so many precious memories and so many happy hours. I cannot bring to you much in exchange for what I take away with me on these annual visits—the lesson of devotedness to duty, of perseverance under many difficulties, of kindly helpfulness which I always feel is being taught those of us who come here for awhile to share in your work and aspirations. But with undiminished interest in the welfare of this College and its members, I come once more as the unworthy mouthpiece of the men in London who are responsible for its maintenance, and who are sincerely anxious that the great principles of spiritual religion and of theological freedom, which they cherish, should find here at least a secure and congenial home. In Cambridge there has been recently instituted amongst some of the students who are of an inquiring frame of mind a society which is known as the Society of Young Heretics—not I believe because it is intended to gather together all the iconoclasts of the University, but rather to denote that the Society is unfettered by creeds or traditional dogmas. Here in Carmarthen, however, there is no orthodoxy, and therefore no heresy. We strive at any rate to be faithful to the perfect law of liberty, of which Paul speaks, and lying at the root of our whole endeavour is the firm persuasion that if we can help the student to grow into the man who loves light and hates darkness, then every acquisition of knowledge will be for him, not merely an intellectual gain, but a contribution towards the building up of a strong character, and the preparation for a good and useful life. For the carrying out of the purpose I have indicated, we owe most of all to the men who with unwearied thought and care are directing the studies of this place, and one of the pleasantest duties that falls to my lot on attending these annual gatherings is to assure Principal Evans and his colleagues of the full confidence and trust with which the Presbyterian Board is content to leave in their hands the conduct of the work of the College. And the students will desire, I am sure, to be associated with the Board, and will let me be their spokesman, in carrying to Principal Evans and to Professor Jones, Professor Moore, and Professor Owen, deep and heartfelt gratitude for all that they have done and tried to do in Carmarthen during the session which is concluding to-day. Words of thanks are, indeed, little needed; the rewards they will value most will be the place they have won in the thoughts and feelings of those to whom, in these modest class rooms, they have sought to give the best fruits of their own toil and labour, and at all times their counsel, their sympathy, and their friendship. One special event of the year I must not, however, pass by unnoticed. We are all proud of Principal Evans's recent election to the office of Dean of the Faculty of Theology in the University of Wales, and the distinction which his election has brought to the College of which he is the head. We, at all events, know that the Faculty of Theology has thus secured the services of an able scholar and a skilful administrator, and we heartily wish him every success and happiness in the new work he will be called upon to undertake for Welsh theological education.

After making particular reference to various aspects of the students' work, Professor Hicks proceeded to deliver the impressive address on "The Mystery of Life and the Ministry of Religion," which we print elsewhere.

Short speeches were subsequently delivered by the various examiners, dealing specially with the work in their own departments.

Principal Evans testified to the good be-

haviour and the regularity of attendance of the students except when prevented by illness. Twelve students were going out that day; if they were filled with the spirit of their forefathers they might shake the world. If old age had its merits, so had youth; let them remember its aspirations and reverence its dreams. The Board had recently invited a number of the students to London. He would suggest that a visit to Palestine by all the students would be a worthy investment for some wealthy benefactor. Having felt the impetus of a visit to the East, in his own special studies, he could assure the audience that it would be money well spent if in some Easter term the students could be transported to scenes so closely associated with the main part of their work.

The Chairman then distributed the prizes to the successful students.

Professor Moore said that the creation of the Faculty of Theology for the Welsh University had recognised the principle which had long guided the policy of Carmarthen College. The Faculty of Theology, of which Principal Evans was Dean, included Baptist, Methodist, Independent and Church of England Colleges. It had long been the guiding principle of the College at Carmarthen that theology should be taught in the same spirit of research and inquiry as were applied to other branches of knowledge.

Professor D. M. Lewis, Aberystwith, an old student, spoke with enthusiasm of the addresses which Dr. Hicks had delivered during the past eleven years, and expressed the hope that he would publish them in a collective form.

#### HONORARY DEGREES AT MANCHESTER UNIVERSITY.

LAST Saturday was Degree Day at Manchester University, when there were several distinguished recipients of honorary degrees.

##### THE BISHOP OF LINCOLN.

Professor Conway presented Dr. Hicks, Bishop of Lincoln. He said: Mr. Vice-Chancellor, it is now my high privilege to present to you for the degree of Doctor of Letters the Right Rev. Edward Lincoln, alias Canon Hicks, a revered pastor of religion who is also a scholar of European renown, a fearless champion of the oppressed who is also a friend of peace, a brilliant explorer of the past who is also a lover and leader of the people. In the controversies of our civil life the figure of Canon Hicks has moved often in the front of the battle, armed with a lofty and single aim and a generous regard for opponents which have ennobled every encounter. For though sometimes his antagonists have been driven to regard him as one of those wild men who seek to turn this too solid world upside down, yet even they confess that they have found him as men found Sophocles—

ὁ δ' εὐκόλος μὲν ἐνθάδ' εὐκόλος δ' ἔκει,

in this and in that field of controversy, always a gentle heart. It is impossible to recount the ungrudging service which Canon Hicks has rendered to innumerable agencies for good in this city and outside it, but the University recalls with especial gratitude his work in its early days as the first Warden of Hulme Hall, and in more recent years the aid he has given both to its Faculty of Theology and as president of the Manchester and District Branch of the Classical Association to an important side of its studies. The excavation of the Roman Camp in Duke-place and the publication of the record of its results, by which a new first chapter in the history of this city was written, are inexpressibly indebted to his wise and generous help. And from his public lectures the people of this district have learnt to know that literary study is not merely a mastery of words and forms of expression, but may be made a discipline in humanity, in the power of understanding human life. The volume in

which thirty years ago he collected and published the Greek inscriptions of the sunny island of Cos is a monument of observant research, and his larger collections of Greek historical inscriptions, which have seen more than one edition, marked an epoch in the decipherment of these tablets of history in bronze and stone. In these last days, under the shadow of our approaching loss, we have bidden him decipher a simpler but more deeply cut record of gratitude engraved on the hearts of those whose life his radiant goodness has enriched. I present to you, sir, the Right Rev. Edward Lincoln, enthroned but yesterday as Bishop in the noblest of English cathedrals, enthroned yet more nobly long ago in the reverence and affection of the people of Manchester.

##### MISS MARY DENDY.

Professor Conway presented Miss Dendy for the degree of Master of Arts. He said: I present to you, Mr. Vice-Chancellor, for the degree of M.A. *honoris causa* Miss Mary Dendy, founder of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded and of the Sandlebridge Home. One of the pleasantest duties of any university is to honour those who have brought honour upon the community it serves. Miss Dendy's work has earned for the North of England the rare distinction of leading the way to what is nothing less than a solid advance in civilisation. Sprung from an honoured Lancashire family, Miss Mary Dendy has devoted her rare powers of insight and organisation and an even rarer enthusiasm of pity to the rescue of the most defenceless members of society, those whose will and intellect are feeble or defective. Miss Dendy undertook a long and arduous investigation in which she examined seventy thousand cases of defective intelligence scattered through the elementary schools of the country, and during the thirteen years in which she has been a member of the Manchester Education Authority her persuasive influence has led to the establishment of four separate schools for this class of children, and when this school dismisses them at the age of 16, her farm and home at Sandlebridge receives them for permanent care and creates for them happy and even useful occupations. She has made visible one of the most dangerous blots on our present civilisation, and she has proved that it can be remedied. In Miss Dendy we honour what we would all fain possess—a tenderness and humanity of conscience which counts unmerited suffering which any human effort can remove not merely as a pain but as a wrong, and as a wrong that must be righted.

##### MISS HORNIMAN.

Professor Conway, in presenting Miss Horniman for the M.A. degree, said: I have now to present to you, Mr. Vice-Chancellor, Miss Ann Horniman, the most potent living patron of the English drama, who has had the boldness to render a service to our national culture which no masculine mind has dared to attempt. It is the privilege of a university whose distinctions are not limited by sex to express to her the gratitude of a community which can never have too many protectors from its own Philistine instincts. Miss Horniman has converted us from the old system of theatre management to her own more excellent way, and she has added something to the gaiety of nations by her control of the Abbey of Dublin and by her maintenance of the Gaiety of Manchester. Relinquishing sternly the financial glories and the intellectual stagnation associated with "the long run," so dear to the male manager, she has established once more in England a company of actors fit and willing to present a succession of plays, a company of whom, like Cleopatra, we may almost say that "age cannot wither them, nor custom stale their infinite variety." And she has also established a theatre in which lovers

of the stage may find a play that is literary as well as dramatic, plays that cannot merely be acted, but are the artistic expression of real and independent thought.

Miss Horniman's fine taste and her high standard of literary judgment have given to Manchester audiences with unbroken success now the beauty and moving pathos of a tragedy of Euripides, now the tragedies of English or Irish life, which no less than the ancient drama "purify the emotions by pity and terror"; now the roaring comedies which shake us free from the muddy trammels of our daily convention. The encouragement which her theatre has given to living playwrights of the nobler sort is proving once more, as has not been proved since the days of Shakspeare, the intrinsic worth and power of the English drama.

#### THE MINISTERIAL FELLOWSHIP.

THE eleventh annual meeting was held in the Memorial Hall, Manchester, on Wednesday, 29th ult., 46 ministers being present. The chair was occupied by the president, Rev. Dr. J. Edwin Odgers. Twenty-one new members were elected, including four from the Colonies, the roll now standing at the record figure of 191.

Sympathetic resolutions were passed with respect to the death of Revs. R. McGee, A. Rushton, S. A. Steinthal, and T. R. Skemp; also of congratulation to Revs. W. C. Bowie, W. H. Lambelle, and J. M. Whiteman on recovery from illness; sympathy with Rev. A. R. Andreae in being obliged to seek a warmer climate and lighter work; and good wishes to Rev. C. Peach in his new office of secretary for the Northern Education League and to Rev. E. Turland in his retirement from active ministerial service.

The annual report, read by the secretary (Rev. C. J. Street, M.A., LL.B.) reviewed the course of steady progress and increasing usefulness which the Fellowship had taken during the eleven years of its existence. There had been no arrestment of its forward march, nothing to mar its harmony, no false step taken and afterwards regretted. The society had amply vindicated the need for its existence, and appealed with growing force to the brotherhood of ministers. It had done no little to strengthen the fraternal feeling by its practical benefits made possible by co-operation. It had been, as it was intended to be, the rallying-ground for our ministers generally, helping them to realise more fully their common purpose, and making it possible to focus the prevalent feeling among them on any question of importance. The amount paid in benefit during the year, again much below the anticipated figure, was £48, and from the auxiliary fund £50 had been voted in benevolent grants. The work of the settlements bureau, after five and a half years' operation, had been handed over to the newly constituted Ministerial Settlements Board of the National Conference, and would be worked on the main lines laid down by the Fellowship, but, it was hoped, with increased power of usefulness. A tribute was paid to the untainted service, wise tact, and amiable temper of the settlements secretary, Rev. J. C. Hirst. He and Rev. Dendy Agate had been appointed as the Fellowship's representatives on the new Board. Two representatives of the Fellowship had by invitation acted on the joint committee which revised the list of ministers as printed in the Year Book, and arrangements were made for the same course to be followed again. Satisfaction was expressed that, in accordance with the suggestion of the Fellowship, the National Conference Committee had prepared a scheme of studies for probationers for the ministry, who had not passed through one of our colleges or received the certificate of an advisory committee after ministering in another denomination.

The final report of the settlements bureau which has already appeared in these columns was read by Rev. J. C. Hirst, to whom a special vote of thanks was accorded.

The financial statement, as presented by the treasurer (Rev. Dendy Agate) showed an invested capital of £499 5s. 9d. and a balance in hand on the year's working of £59 5s. 11d.

The Rev. Joseph Wood was elected president for the ensuing year, Rev. C. J. Street secretary, Rev. D. Agate treasurer, Revs. N. Anderton, B.A., and W. R. Shanks members of committee, Mr. A. E. Piggott and Rev. H. Bodell Smith auditors.

Certain grants were made from the auxiliary fund, and a substantial balance voted to the committee for expenditure in urgent cases.

Dr. Odgers having to leave at a later stage in the meeting, Rev. James C. Street was called to the chair. The Rev. H. D. Roberts introduced the subject of "Ministers' Fees and Expenses," several members taking part in the subsequent discussion. Eventually, the subject, with various suggestions made, was referred to the committee for consideration and report.

### FRIENDSHIP WITH GERMANY.

#### BRITISH COUNCIL.

THE interchange of visits between ministers of the various Churches in Germany and the United Kingdom, which took place in the years 1908 and 1909, has now resulted in the formation of a permanent organisation by which the Churches in these countries will be kept in touch with one another and enabled to co-operate in the task of fostering friendly relationships between the two nations and advancing generally the interests of peace and goodwill.

In Germany a committee has been formed which includes many well-known and influential leaders of religious thought and philanthropic activity belonging to Lutheran, Roman Catholic and other communions.

In England a similar organisation has been set on foot under the auspices of a body of men whose names have now been published and whose influence and representative character cannot fail to commend the movement to the ministers and members of every religious community in the kingdom.

His Grace the Archbishop of Canterbury has accepted the position of president, whilst among the list of vice-presidents the Church of England is represented by the Archbishop of York, the Bishop of London, the Dean of Westminster and the Bishop of Salford. Scotland is represented by the Moderator of the Established Church, the Catholic Archbishop of Glasgow and the Bishop of Brechin, Primus of the Episcopal Church of Scotland. The Primate of all Ireland and the Archbishop of Dublin and several prelates of the Church of Ireland have signified their adherence. The Catholic Church in Ireland contributes the names of the Archbishop of Cashel, the Archbishop of Tuam and the Bishops of Ferns and Cloyne. The Nonconformist communities appear to be universally represented. Dr. Jowett, president of the National Free Church Council, is one of the vice-presidents. The names of Dr. Clifford, Dr. Horton, Dr. Scott Lidgett, Rev. R. J. Campbell, Dr. Estlin Carpenter, Rev. J. D. Jones, and many others show that the leaders of the Free Churches have thrown themselves readily into the work of the new association. Amongst laymen are to be found His Grace the Duke of Argyll, the Earl of Meath, the Earl of Denbigh, Lord Airedale, Lord Hugh Cecil, Sir John Kennaway, Sir Lewis Dibdin, Sir John Brunner, Sir Wm. Bilsland, the Master of Polwarth, Professor Rendel Harris, Mr. George Cadbury, Mr. Thomas Burt, Mr. Thomas Rowntree, and many others. The Provisional Afterwork Committee, which is presided over by Mr. J.

Allen Baker, M.P., contains the names of the Bishops of London, Hereford and Southwark, the Deans of Worcester, Norwich and Waterford, Mr. Sylvester Horne, Monsignor Howlett and others. The treasurers are Lord Kinnaird and the Rt. Hon. John E. Ellis, M.P.; the hon. secretary is Mr. W. H. Dickinson, M.P.

The objects of the Associated Councils are expressed to be:—

(1) The associating of the Churches in the British and German Empires in the cause of international friendship.

(2) The maintenance of brotherly relations between the British and German peoples and the inculcation in both countries of the Christian precept of goodwill amongst men.

(3) The exchange of thought and information for the purpose of preventing international misunderstanding and distrust.

(4) The furtherance of all efforts calculated to promote and preserve permanent peace between the two nations.

The methods by which these objects are to be attained are still the subject of careful consideration. The main idea of those who have promoted this scheme both in England and Germany has been to provide a means whereby the influence exercised by religious bodies amongst the peoples of the two countries may be brought to bear in support of every movement that is likely to maintain and strengthen good feeling between the nations.

With this view it is intended to organise a system of interchange of information and opinion amongst ministers and members of the different religious communities in Germany and England, and thereby, it is hoped, to counteract the malign agencies which tend to create misunderstanding and intensify national jealousy and mistrust, and to enable the Christian Churches to take their share in bringing into practical operation between nations the precepts of Christ and the principles of humanity. It is certain that if, side by side with one another, the Churches of Germany and England can labour in this field their influence will doubtless make itself felt not only amongst their own peoples, but throughout the civilised world.

### INTERNATIONAL MEETINGS AT BERLIN.

#### AMERICAN VISITORS.

THE main body of Unitarian and Universalist ministers, delegates and visitors, on their way to the Berlin Congress will arrive in Liverpool from Boston, by the *Devonian* on Saturday, July 23, and a second party, which leaves a day later by the *Cymric* is also expected on the 23rd.

The Unitarians of Liverpool will give a reception; and the pulpits of that city and Manchester, as well as a number in each neighbourhood, will be occupied by American preachers on Sunday, July 24.

The American party will proceed from Liverpool on Monday the 25th inst. to Chester and Warwick, and afterwards to Oxford, where a visit will be paid to Manchester College.

The London Laymen's Club have issued invitations to upwards of two hundred American visitors to dine at the King's Hall, Holborn, on the evening of Thursday, July 28. Mr. R. M. Montgomery is chairman of the Club, and he and Mrs. Montgomery will receive the guests at a reception which will precede the dinner.

Afternoon tea will be provided at Essex Hall by the British and Foreign Unitarian Association on Wednesday, Thursday, Friday, and Saturday, July 27 to 30, from 4 to 5.30, when members of the London Women's Social Club will act as hostesses.

On Friday afternoon, July 29, Lady Durning-Lawrence will be "At Home" at 13, Carlton House-terrace to the American women who are on their way to the Congress, and of whom there are upwards of a hundred. The

members of the British League of Unitarian Women, resident in or visiting London, are invited to meet their American sisters on this occasion.

On Sunday, July 31, special services will be held at several London churches, when ministers from America will preach at the morning services. The arrangements already made are as follows:—

Brixton . . .	Rev. E. C. Butler (Quincy, Mass.).
Essex Church	Rev. T. R. Slicer (New York City).
Forest Gate . .	Rev. H. H. Saunderson (Cambridge, Mass.).
Hampstead . .	Rev. C. E. St. John (Philadelphia).
Ilford . . .	Rev. Maxwell Savage (Louisville).
*Islington . .	Rev. Frederick A. Bistee, D.D. (Boston).
Lewisham . .	Rev. Minot Simons (Cleveland).
Peckham . . .	Rev. B. R. Bulkeley (Beverly, Mass.).
Stratford . . .	Rev. W. W. Peck (Winchendon, Mass.).
†Wandsworth	Rev. J. J. Summerbell, D.D. (Dayton, Ohio).

\*Editor of the *Universalist Magazine*.

†Editor of the *Christian Magazine*.

Should any other congregation in or near London desire an American preacher for the Sunday morning service, on the 31st inst., application should be made without delay to the Rev. W. Copeland Bowie, at Essex Hall.

### RETIREMENT OF THE REV. T. PIPE.

#### HIS MISSION WORK IN BIRMINGHAM.

Members of the congregation of the Church of the Messiah Mission, Fazeley-street, Birmingham, assembled in large numbers at the chapel on Monday to honour their minister, the Rev. T. Pipe, on his retirement from the charge owing to failing health. For nineteen years Mr. Pipe has guided the destinies of the mission and with what success is seen in the number of agencies that at present minister to the social and spiritual life of the district. When he started his congregation numbered 28, whereas the average attendance at the evening service now numbers 450. The auxiliary organisations of the mission include bands of hope, sick and provident, senior and junior, youths' and girls' clubs, and a mothers' society, known as "the mothers' own."

The affection in which Mr. and Mrs. Pipe are held was reflected in the enthusiasm which marked the gathering on Monday evening, when Mr. and Mrs. Pipe were presented with two armchairs and a silver kettle by the congregation and church societies and an illuminated address from the Old Boys' Association. In the absence of the Right Hon. W. Kenrick, Mr. Byng Kenrick presided.

The Chairman, at the outset, thanked Mr. and Mrs. Pipe, on behalf of the congregation, for their noble example and spiritual and social service during their connection with the mission. One thing that had lent vigour to the work of Mr. and Mrs. Pipe had been their firm belief in the perfectibility of all things human. Nothing had impressed him more than the cheerful, resolute courage and self-denial they had shown in their ministrations.

Mrs. Bacon moved, on behalf of the congregation and societies of the mission, a resolution placing on record their high appreciation of Mr. and Mrs. Pipe's services, asking their acceptance of gifts subscribed to by young and old, and wishing them health and prosperity in their retirement.

The resolution was seconded by Mr. W. J. Bray (secretary of the Old Boys' Association). The Rev. J. W. Austin (Church of the Messiah) declared that Mr. Pipe had had an influence

far beyond that mission, as his work had been an inspiration to missionaries engaged in similar undertakings.

The Rev. T. Pipe, in replying to the resolution and accepting the gifts, remarked that not one of the agencies started in connection with the mission during the past nineteen years had fallen through. The reason was because they began in a small way, and never started an enterprise without being convinced of the need of it.

An interesting account of Mr. Pipe's work, accompanied by a portrait, appeared in the Midland edition of the *Daily News* on Tuesday.

#### SUMMER SCHOOL FOR SUNDAY-SCHOOL TEACHERS AT OXFORD.

The seventh summer session for Sunday-school teachers has been held at Manchester College, Oxford, from July 1 to 9. About 80 students have been in attendance, representing about 40 different centres of work in many different parts of the country. An excellent spirit of keen enjoyment and *esprit de corps* has marked all the proceedings.

The programme provided has been a very full one, and if it erred at all it was in providing almost too great a variety of fare. The School began with an opening service on Friday morning, July 1, conducted by Principal Carpenter, followed by an address by Mrs. Enfield Dowson, the president of the Sunday-school Association. Every morning one hour has been devoted to Biblical and other scholarships, and one hour to the more practical aspects, of the Sunday-school teachers calling. The afternoons have been pleasantly occupied with excursions and sight-seeing, and in the evening conferences have been held for the discussion of various topics. Among the lecturers there have been Dr. Drummond, the Revs. N. Anderton, E. W. Lummis, W. G. Tarrant, A. H. Thomas, J. J. Wright, A. W. Fox, J. L. Haigh, and J. Tyssul Davis, and Messrs. F. J. Gould, A. G. Tarrant, and Ion Pritchard.

Last Sunday morning Principal Carpenter preached in the College Chapel with special reference to the work of the School. Taking for his text the words in John x., 10, "I came that they may have life and may have it abundantly," he dwelt on the opportunity in the Sunday-school to cultivate the life of the spirit, and to draw out and emphasize the real value of life. The teachers, he said, are the makers of the race, they nurse the England that is to be; the importance of their solemn calling could not be exaggerated.

#### THE UNITARIAN VAN MISSION.

The doings in the North since the last report appeared have been particularly interesting. In the Auckland district people have followed the van from one town to another; the meetings have occasioned unprecedented interest; the missionaries' addresses have been applauded night after night; votes of thanks have been supported by ministers of other denominations; offers of assistance for winter lectures have been forthcoming; hospitality has been offered the speakers; orthodox meetings have been set aside by their organisers so that the van might take full advantage of its opportunities, and audiences approaching the thousand have listened to the gospel message of our preachers. The last fortnight has been equal to the best periods in the history of the mission, and in the Aucklands and at Spennymoor the missionaries, Revs. A. Scruton and W. T. Bushrod, have done excellent work.

A very different experience befel the London district mission. After the closing meeting at Clapham, conducted by Rev. G. Carter, and presided over by Mr. John Harrison, the van held successful meetings at Sutton. Here

some good Unitarian friends helped the missionary, Rev. W. H. Rose, and the best of feeling was displayed, the Wesleyans postponing one of their meetings in favour of the mission. The next place on the list was Reigate. The market place there had been selected for the meetings and the agent of Lady Henry Somerset had no doubt that the necessary permission would be forthcoming. The square is used by all comers practically without any distinction being made. While the van was in the town, the anti-vaccinators and the Israelites held their meetings unmolested. It was accordingly matter of surprise and disappointment when at the last moment Lady Henry Somerset telephoned that she could not allow the Unitarian meetings to be held. The London van opened an unfortunate week with this refusal, as the rain came in torrents most of the other evenings, and meetings, both at Redhill and Dorking, were sadly interfered with in consequence. Rev. F. Summers, the missionary, was thus deprived of a large portion of his work, and it was not until the van moved on to Guildford that matters improved. Here a week was to be spent, and as the van is well known in the town the local friends were hopeful that good meetings would be held.

In Lancashire large meetings were held at Rawtenstall, one of them in the school-room attached to the church, owing to inclement weather. Many of the local ministers, Revs. D. R. Davies, J. Shaw Brown, O. Binns and W. G. Topping, the newly elected minister at Accrington, assisted at Rawtenstall, and Haslingden, where great help was also forthcoming from Councillor Cameron, and on Monday the van moved to Accrington. Rev. R. H. Lambley has been the missionary. The Scottish van has also been busily occupied under the leadership of the Rev. E. T. Russell.

#### A DECLINE IN PAUPERISM.

THE Local Government Board report on pauperism in England and Wales in May indicates a general improvement. In the following table we give the number of paupers in receipt of indoor and outdoor relief at the end of May, and the ratio per 1,000 inhabitants:—

	1909.	1910.	Inc. or Dec.
Indoor ....	263,808	268,903	+ 5,095
Outdoor ..	526,501	508,974	- 17,527
Total ..	790,309	777,877	- 12,432
Ratio per 1,000	22.4	21.8	- 0.6

While London showed a slight increase of 189, the ratio per 1,000 inhabitants fell by 0.2. Every other district in England showed a decrease. Wales (with Monmouth), on the other hand, had an increase of 2,011, or 3.4 per cent.

#### THE SOCIAL MOVEMENT.

##### LEADLESS GLAZE: THE FIGHT AGAINST CONSUMPTION.

THE Report of the Departmental Committee appointed by the Home Secretary in May, 1908, to inquire into the dangers attendant on the use of lead and the danger or injury to health arising from dust and other causes in the manufacture of earthenware and china was issued on Tuesday last. The Committee gave much of their time to considering the danger attendant on the use of lead in the manufacture of pottery, and many witnesses were examined as to the feasibility of prohibiting it. In their preliminary remarks the Committee state that lead poisoning is largely to be accounted for by defective conditions of labour. Such conditions necessarily vary in different potteries, but it appears probable to the Committee that undue pressure of work is also an important factor in producing an out-

break of the disease. They express regret that the rate of improvement, which was considerable between 1897 and 1901, was not maintained during the years 1902-8, though more stringent regulations were introduced during the latter period. The Committee think that, judging from the potteries visited by them, lead poisoning is chiefly attributable to the imperfections in the conditions under which the workers labour and to the very casual observance which in some is paid, both by employers and employed, to many of the special rules in force.

\* \* \*

As to the use of leadless glaze, the Committee find that in all classes of pottery ware, whether of the best, medium or common qualities, a great many articles can be manufactured, in a very high state of perfection, with leadless glaze. In certain classes of common ware the cost of production is not appreciably increased, and in the commonest may even be reduced. In certain other classes, leadless glaze can only be used at such an increased cost or sacrifice of quality as possibly to entail the loss of important markets, and owing to difficulties relative to accuracy in reproducing old patterns, colours or methods of decoration, certain kinds of ware cannot at present be made at all without the use of lead. The Committee find, however, that two facts are beyond dispute. In the first place, the danger to the workers of handling raw lead is very real, and in the second place, however unsuitable leadless and low solubility glazes may be for certain classes of ware, there is a considerable quantity made for which they are quite satisfactory. The Committee, therefore, consider that the desirability of insisting on being supplied with such ware should be brought home to the public at large, and that in this respect the Government Department might well set an example to private purchasers. Lastly, the Committee make a long list of recommendations as to precautions which should be adopted in the lead processes. They express themselves satisfied that if these recommendations are effectively carried out they will, in conjunction with the rules now in force, reduce the risk of disease to a level common to all industrial occupations.

\* \* \*

At the Conference of the National Association for the Prevention of Consumption, Mr. Charles Garland (joint author of "The Conquest of Consumption") opened (at the afternoon session on Tuesday last) a discussion on the working man in relation to tuberculosis. He thought that he could safely say that consumption could be practically stamped out in a generation, if they could get the money. With a consumptive population of from 300,000 to 350,000, and 60,000 new cases a year, the accommodation for treatment was 7,350 beds, providing for 22,000 cases a year on the basis of a four months' stay. The machinery, even if used to its fullest effect, was absurdly inadequate. To tackle the problem effectively they wanted more than the whole of the present accommodation for advanced cases, and they must add to it 30,000 beds for curative cases, and supply a system of anti-tuberculosis dispensaries in every town and village to examine and allocate the cases for treatment to the institutions for which they were suited. To cope efficiently and directly with the problem they would require an expenditure of about £6,500,000 annually, and a heavy capital expenditure at the commencement of the campaign. Such an expenditure would be financially sound from the point of view of the nation. He turned to the State as being the only organisation likely to tackle the problem completely, effectively, and cheaply. A State scheme could be carried out at an annual cost of about three shillings per head of the population.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Banbury: Christ Church Chapel.**—The Sunday school anniversary services were held on Sunday, July 3, conducted by Mr. R. F. Rattray, M.A., the student-minister. There was a large attendance at both services, and the services were so satisfactory as to be a great encouragement to the members of the chapel. In the afternoon there was a musical flower service for the young people, the form of service issued from Essex Hall being used; the desk and chancel were tastefully decorated with a profusion of flowers, a surprisingly large quantity being presented by the children in the course of the service. Mr. Rattray's subject in the afternoon was "Flowers and Song," and in the evening "Are we all little Children?" At the evening service an anthem was rendered by the choir. Great credit is due to all who participated in giving us a most stimulating festival.

**Cirencester.**—The anniversary services were held on Sunday last, the preacher for the day being the Rev. John McDowell, of Bath. Although the weather was stormy, excellent congregations assembled, and good collections were made for the church funds.

**Ditchling.**—Owing, doubtless, to the uncertain weather, a smaller congregation than usual gathered in this quaint little meeting house on the first Sunday in July, which for many years has been observed as their anniversary. Those who came, however, were well repaid. The services were conducted by the Rev. W. C. Pope, of Lewisham, whose thoughtful discourses were thoughtfully listened to. The usual kindly welcome to their guests by the local friends, and the arrangements for lunch and tea were well carried out. Collections in aid of the church funds were taken after each service. Friends from London, Brighton, Lewes, Horsham, Billingshurst, and other neighbourhoods were present.

**Hampstead: Rosslyn-hill Chapel.**—The collection for the London hospitals was this year larger than for some years past, amounting to over £115. A meeting of special interest has been arranged for Thursday evening, July 14. Miss Alice Buckton, well known as the former head of Sesame House, and perhaps even better known as the author of "Eagerheart," will give a lecture on the Bahai movement at 8.30, in the chapel room. Miss Buckton has been spending the winter in Egypt and Palestine, and she there came in contact with the Bahai movement in religion. Miss Buckton gave a lecture on this subject recently at the Passmore Edwards Settlement, and when asked to repeat it at Hampstead, willingly consented. It will be a public lecture and will be illustrated by lime-light views taken by Miss Buckton. There will be no collection.

**Newtownards.**—The thirteenth annual floral service was held here on Sunday last. As on previous occasions the church was beautifully decorated, gifts of flowers and foliage having been generously sent by members of the church and friends of all denominations. The address was given by the Rev. R. Maxwell King.

**North Cheshire Unitarian Sunday School Union.**—The annual picnic of the Union was held at Mottram on Saturday last. The heavy storms of the morning, and the heavy skies which promised more, prevented a large attendance. About 60 persons, however, sat down to tea and 50 afterwards joined in a ramble, which proved most enjoyable. Mr. I. Swindells acted as leader, and the route taken

was by Old Hall-lane, Landslow Green, The Bent, and through Hollingsworth back to the school. Among those present were Revs. H. E. Dowson, H. B. Smith, and C. W. Butler, Mr. W. Woolley, president, and Mr. A. Slater, secretary. At the residence of Rev. N. Green, for 32 years minister at Mottram, a halt was made and several Whitsuntide hymns were sung, Mr. Woolley acting as conductor as well as chairman of the informal meeting also held. Rev. H. E. Dowson moved, and Rev. H. B. Smith seconded, a hearty vote of thanks to the Mottram friends for their arrangements, both speakers referring in laudatory terms to Rev. N. Green. The resolution was heartily carried and was responded to by Mr. Green and Mr. Swindells. By kind permission of Mr. E. E. Dowson, the Manor House, Hollingsworth, was visited and a pleasant time was spent in the gardens, where several more hymns were sung.

**Sheffield and District Unitarian Sunday School Union.**—The quarterly meeting was held at Stanington on Saturday, June 25, when an address, followed by discussion, was given by the Rev. L. Short on "The Work of the Sunday School Teacher." The very unfavourable weather reduced the attendance at what proved to be a very interesting meeting.

**Walsall.**—The Stafford-street Players Stage Society, of which Mrs. P. E. Richards is president, met on Saturday last to hear an exposition by the Rev. P. E. Richards of "The Play-Boy of the Western World," by Synge. Before the close of the meeting Mrs. Richards read an interesting communication she had received from the Director of the Literary Theatre, Adelaide, South Australia, to whom, in reply, she had told of the similar venture in Walsall towards dramatic renaissance.

## NOTES AND JOTTINGS.

## ABSTINENCE AND LONG LIFE.

Dr. Frederick Furnivall, the famous scholar and athlete, whose death took place on Saturday at the ripe age of 86, was interviewed on his eighty-fifth birthday, and gave the following "secrets of his youth." He said every man should keep up his athletics until he takes to his deathbed. Every man, he said, and especially every cyclist, should go in for sculling—one of the best and cheapest forms of exercise. For twenty-five years he had been a vegetarian, and since the age of fourteen a total abstainer. He was also a non-smoker. It was to this devotion to out-door exercise that he ascribed his long and healthy life and the fact that he had been able to accomplish so much in the world of letters.

## THE DAYLIGHT SAVING BILL.

Mr. Willet has written to the press to point out that Daylight Saving Bills have now been introduced into five Parliaments abroad, viz., Canada, Victoria (Australia), New Zealand, Newfoundland, and the United States of America. In each of the first three countries adoption of the Bills has been recommended by Select Committees, and it is absolutely certain that before long one of these colonies will have a Daylight Saving Act in force. The movement is world-wide, he says, and if our Parliament does not soon make up its mind to pass the Daylight Bill, which has twice been before the House of Commons, one of the colonies or the United States will be the first to do so.

## THE "CATCH-MY-PAL" MOVEMENT.

At a combined demonstration of the Newcastle, Co. Down, branches of the "Catch-my-Pal" Union, the Rev. R. J. Patterson, the founder, gave some interesting details of his future work. It was, he said, the intention

to hold in the late autumn of next year, in Belfast, a temperance parliament, to which delegates would be invited from England and Scotland, Canada, South Africa, India, China, Australia, the United States, and other countries. The main object of the parliament would be to discuss what measures could be taken to initiate a world-wide movement for the specific purpose of eradicating the drink evil and the use of baneful narcotics. Mr. Patterson added that he intended next November to begin a campaign throughout Ulster, commencing with Belfast, and visiting the chief centres in the province.

## THE EDUCATION PROBLEM IN ITALY.

The religious question complicates the work of the educationists in Italy as in England, and the new Elementary Education Bill, originally devised by Signor Daneo, and adopted with a few alterations by his successor in the Cabinet, Signor Credaro, is causing much strife between the Clericals and Anti-Clericals. Elementary education in Italy is the affair, not of the State, but of the Communal authorities; and as many of the communes, especially in the South, are poor, and some, likewise in the South, are hostile or indifferent to the instruction of the peasants' children, illiteracy is, despite fifty years of Italian unity, still a considerable factor in that part of the country. The chief feature of the proposal now before Parliament is to diminish local autonomy, on the ground that in matters of education the communes have not done their duty as prescribed by the State. As the Clericals have little faith in a state system of education, which they believe would become wholly secular, they are coming for-

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3, Amen Corner, E.C.

ward as the protectors of communal liberty, whereas the Socialists advocate the Government Bill.

#### CONSTRUCTIVE PHILANTHROPY.

In a paper dealing with the churches and social welfare in the *Christian Register*, Dr. C. W. Eliot contrasts three different kinds of philanthropic effort—that which aims at the palliation of existing evils, that which endeavours to prevent these evils, and that which has for its object the implanting and upbuilding of good so as to effectually destroy evil. "The constructive philanthropy is more valuable even than the preventive, and both the constructive and the preventive are infinitely superior to the palliative. When, therefore, a church wants to know what it can do towards human welfare, let it ask, is there some constructive thing it can do? If not, let it ask for a preventive work, and, failing both, let it work on palliation."

#### THE NEW FAITH IN THE ORIENT.

"The success of the Unitarian and Universalist missions in Japan may well be studied," says our American contemporary, *Unity*, "by the friends of foreign missions everywhere." Reference is especially made to the work of the Rev. Clay MacCauley, the American representative at the Theodore Parker Anniversary of the Unitarian Mission at Tokyo. It must be nearly a quarter of a century since Mr. MacCauley took up the work in Japan. His missionary methods and those of his associates are slowly but surely being recognised by the missionaries of the more evangelical bodies. It is not so much "converting" the natives out of one dogmatic faith into another, but transfusing the old and narrow life of the past with the new and broader spirit of the present. It is an effort to discover the fundamental points of harmony in the faiths of the East and the West—to place the message and the method of the Christian world, as far as possible, alongside of those of the great faiths of the Orient, and, by comparison as well as contrast, to make impressive the teachings of both.

#### FOOD REFORM.

Those who are interested in Food Reform and a simple diet, and they are a growing number, will do well to write for the little catalogue offered to our readers by Messrs. Geo. Savage & Sons, 53, Aldersgate-street, E.C. It is designed to help those who wish to discard meat by showing how such highly nutritious and perfectly pure articles of food as nuts, cereals, and fruits may become the basis of their daily fare.

\* \* \*

The second annual meeting of the National Food Reform Association will be held at Caxton Hall, Westminster, on Wednesday next, July 13, at 4.30 p.m. The chair will be taken by Dr. Harry Campbell, who will be supported by Mr. Charles Bathurst, M.P., Major Morrison Bell, M.P., the Lady Frederick Cavendish, Mrs. Despard, Mr. Charles H. Dixon, M.P., Mr. Passmore Edwards, General Sir Stanley Edwardes, Madame Sarah Grand, Mr. J. G. Hancock, M.P., Mr. T. E. Harvey, M.P., Mr. P. A. Molteno, M.P., Mr. A. C. Morton, M.P., Mr. Frederick Verney, M.P., Mr. E. Crawshaw-Williams, M.P., &c. Cards of admission may be obtained from the Secretary, 178, St. Stephen's House, Westminster.

#### YOUNG PEOPLE'S EMPIRE FESTIVAL.

We learn that a meeting in furtherance of this festival will be held at the Holborn Restaurant, Kingsway, on Monday next, July 11, at 6 p.m. Speakers:—Rev. T. Rhondda Williams, of Brighton; Rev. Thomas Phillips, B.A., Bloomsbury; Mrs. Charlotte Benham, of the National Free Church Council, and others. Chairman, Capt. Sir Francis Vane, Bart., J.P.

## Oliver Heywood Memorial School, LYDGATE CHAPEL, NEW MILL, YORKSHIRE.

### APPEAL.

TO complete the Fund for building a much-needed New School, to be erected in memory of Oliver Heywood, under whose influence the congregation was first formed in 1662, and chapel opened in 1695.

Lydgate is a working-class congregation, and has been working for some years for the above purpose. A suitable site has been purchased, costing £120. The Yorkshire Union has intimated that unless the building is commenced at once, it will withdraw its promised grant of £250. The Committee therefore appeal to the generous public to kindly help them to complete the fund.

Amount required to build	£	s.	d.
Schoolroom (minus class-rooms) ... ..	1,100	0	0
Previously raised by Bazaars, entertainments, garden parties, donations, &c. ...	349	1	0
British and Foreign Unitarian Association ...	40	0	0
Yorkshire Union ...	250	0	0
Popple Trustees ...	5	0	0
Sir Richard Stapley ...	10	0	0
Messrs. F. M. and H. Lupton (conditional) ...	40	0	0
Rev. Prof. Carpenter ...	10	0	0
Rev. C. Hargrove ...	6	0	0
Mrs. Marriott ...	2	2	0
Mrs. Turner ...	1	0	0
Mr. Richard Heape ...	1	0	0
Lt.-Col. Trevelyan ...	2	2	0
Mr. Ward ...	0	10	0
Mrs. Schultz ...	0	5	6
	£717	0	6

Leaving a balance of £383 to be raised.

Rev. LUCKING TAYENER (Minister), Lydgate Parsonage, New Mill, Huddersfield.

Mr. JOB LEE (Treasurer of the Fund), Ashfield Cottage, Thongsbridge, Huddersfield.

Mr. W. HEELEY (Chapel Secretary), Sycamore, Thongsbridge, Huddersfield.

Mr. H. E. CHARLESWORTH (Sunday School Secretary), East Bank, New Mill, Huddersfield.

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**Consular Service.**—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

**Student Interpreterships** (China Japan and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson SECOND, and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (First Trial); C. de B. MacLaren, FOURTH (First Trial).

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